social strata, and given better conditions, the lower classes attain the mental level of the present upper strata. In other words, the Jews of Central and Western Europe do not possess racial qualities non-existent among those of Eastern Europe, and their low birth-rate does not therefore impair the general mental level of world-Jewry. But in certain countries birth-control among the Jews is so severe that their numbers decline, and there is the danger of gradual extinction; and though this applies also to the non-Jews in the cities of Western and Central Europe, they at least, in contrast to the Jews, have considerable human reserves in their agricultural population.

There is no reason to suppose that the drop in the Jewish birth-rate will be either stopped or reversed. The methods usually suggested for maintaining the birth-rate (tax-relief, or educational subsidies from public funds) are not likely to succeed, as only a fraction of the expenditure which falls on the parents can thus be covered. We have to accept the fact that the present rationalization of life extends to the number of children.

(4) CAUSES OP THE DIFFERENCE IN THE BIRTH-KATES OF THE JEWS AND THE NON-JEWS

(a) *Influence of City Life*

A comparison of the birth-rates of the Jews

and the non-Jews in Table VI shows that, though in Europe the decline has been universal during the last fifty years, the birth-rate still remains everywhere higher among the non-Jews than among the Jews.[1] This is due to the overwhelmingly urban character of the Jewish population, the rationalization of life being most marked in the cities. The birth-rate was—

[1] The higher Jewish, birth-rate in New York City is due to the great number of young people among the immigrants, and to their proletarian character.